THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 35, Vol. XXXIV. Tuesday, August 27, 1872. Price One Penny.

A LETTER.

BY JOSEPH SMITH'S GRANDFATHER.

The following copy of a letter from Asael Smith, grandfather of Joseph Smith, first President of the Church of Jesus Christ of Latter-day Saints, written seventy-six years ago, will be acceptable to our readers, especially to the relatives and friends of the writer, and interesting as a memento to the family and as a historical document to the public:—

"Tunbridge, Jan. 14, 1796.

"*Respected Sir*—Having a favorable opportunity, altho' on very short notice, I with joy and gratitude embrace it, returning herewith my most hearty thanks for your respect shown in your favor of the 30th of November, by Mr. Willes, which I view as a singular specimen of friendship, which has very little been practised by any of my friends in Topsfield, altho' often requested.

"My family are all, through the goodness of the Divine Benediction, in a tolerable good state of health, and desire to be remembered to you and to all inquiring friends.

"I have set me up a new house since Mr. Willes was here, and expect to remove into it next spring, and to begin again on an entire new farm, and my son Joseph will live on the old farm (if this that has been but four years occupied can be called old), and carry it on at the halves, which half I hope will nearly furnish my family with food, whilst I with my four youngest sons shall endeavor to bring to another farm, etc.

"As to news, I have nothing, as I know of, worth noticing, except that grain has taken a sudden rise amongst us, about one-third.

"As to the Jacobin party, they are not very numerous here, or if they are they are pretty still; there are some in this State, viz., in Bennington, who, like other children crying for a rattle, have blared out against their rulers, in hopes to wrest from them, if possible, what they esteem the plaything of power and trust. But they have been pretty well whipt and have become tolerably quiet again, and I am in hopes, if they live to arrive to the years of discretion, when the empire of reason shall take place, that they will then become good members of society, notwithstanding their noisy, nucious behavior in their childhood, for which they were neither capable of hearing or giving any reason.

"For my part, I am so willing to trust the government of the world in

the hands of the Supreme Ruler of universal nature, that I do not at present wish to try to wrest it out of his hands, and I have so much confidence in his abilities to teach our Senators wisdom, that I do not think it worth while for me to interpose, from the little stock of knowledge that he has favored me with, in the affair, either one way or the other. He has conducted us through a glorious revolution, and has brought us into the promised land of peace and liberty, and I believe that he is about to bring all the world into the same beatitude in his own time and way; which, altho' his ways may appear never so inconsistent to our blind reason, yet may be perfectly consistent with his designs. And I believe that the stone is now cut out of the mountain without hands, spoken of by Daniel, and has smitten the image upon his feet, by which the iron, the clay, the brass, the silver and the gold, (viz.,) all the monarchial and ecclesiastical tyranny will be broken to pieces and become as the chaff of the summer thrashing floor, the wind shall carry them all away, that there shall be no place found for them.

"Give my best regards to your parents, and tell them that I have taken up with the Eleventh commandment, that the negro taught to the minister, which was thus—

"The minister asked the negro how many commandments there were, his answer was, 'Eleben, sir.' 'Aye,' replied the other, 'what is the Eleventh? that is one I never heard of.' 'The Elebenth commandment, sir, is mind your own business.'

"So I choose to do, and give myself but little concern about what passes in the political world.

"Give my best regards to Dr. Meriam, Mr. Willes, Joseph Dorman, and Mr. Cree, and tell Mr. Cree I thank him for his respects and hope he will accept of mine. Write to me as often and as large as you can, and oblige your sincere friend and well wisher,

"(Signed) ASAEL SMITH.

"Mr. Jacob Town, jun."

The following appears on the back of the first page of the letter, being evidently of the nature of a post-script:—

"Give my hearty thanks to Mr. Charles Rogers for his respect shown in writing me a few lines, and tell him that I should a wrote to him now had I had time, but now waive it for the present, as I have considerable part of what I intended to a writ to you.

"If I should live and do well, I expect to come to Topsfield myself next winter, which, if I do, I shall come and pay you a visit. Farewell.

"Tell Mr. Joseph Cree that if he will come here and set up his trade, I will warrant him as much work as he can do, and good pay."

On the margin of the second page of the letter appears the following:—

"I expect my son Joseph will be married in a few days."

On the outside of the letter, besides the superscription, "Mr. Jacob Town, Topsfield, Commonwealth of Massachusetts," is this, "Rec'd. Feb. 14, 1796, from Asael Smith." From which it appears that the letter was one month on the journey from Tunbridge, N.Y., to Topsfield, a distance of 150 miles, and was probably carried by private conveyance.

The letter amounts almost to a prophecy, and manifests the strong faith of the writer in the stability and permanence of the then new government of the United States, under the overruling hand of the Almighty.

We are indebted to President Geo. A. Smith for this copy, he having obtained it on his recent visit in the East, though he was unable to obtain the original.—*Deseret News.*

RUSSIAN NOTIONS OF PRIESTHOOD AND MARRIAGE.

"In Russia the priesthood are compelled to marry. A priest cannot hold a cure until he is married, so that a wife is of the first importance to him. If his wife dies he cannot marry again, according to the construction which they put upon the passage, which says—"A bishop must be

blameless, the husband of one wife ;" and the priest is obliged to leave his parish and go into a monastery where he must spend the remainder of his days."

It appears from this that the people of Russia entertain a much more extended view of the perpetuity of the marriage relation, than many other people of Christendom are accustomed to do.

The Russians appear not only to regard a wife as a good thing for time, but to be equally as good for the long period of eternity. They don't believe in being joined to a good lovely wife, their "better half;" and then let the grim king of terrors separate them permanently.

They seem to believe that connubial ties will be just as precious beyond this veil of mortality, as they are here, and foreseeing the evil of being without such a jewel as a fond wife, they lay in their contract for an endless futurity. Now, surely, this is not so dull for semi-barbarous Russians. Some of the acute orthodox Yankees might take a profitable lesson from their example, provided they could banish some of their ridiculous notions of an airy, evanescent futurity, in which the bodies of men and women are virtually supposed to pass off into phantoms, having neither "*body, parts nor passions*," like the fabled God of certain religious creeds.

The Russians compel their priests to marry, while the Roman Catholics forbid their priests to marry. Now, the Russians are in the right of it ; if a priest's office require him to administer to thousands of people living in connubial bonds with all their appendages and etceteras, it is surely indispensable that he should be a married man. This was manifestly Paul's doctrine, and the doctrine of common sense, the world over. But we can't vote with the Russians to send a priest into the solitude of a monastery, because his wife happens to die, perchance in a week after he marries her. No, we dissent loudly from that, we would sooner vote to have him take two more wives than be doomed in this way. By the former course, he might learn some things which even Mrs. Caudle never taught to her lord. It takes as many as Rachel and Leah at least to make out a full volume of curtain lectures ; and if the fair brides are of gentle volubility, and schooled in the modern science of *woman's rights*, we argue that a polygamic priest would always find fresh texts and varied matter of stereotyped certainty occurring to his mind, from one end of the week to the other, so that he would rarely have occasion to exchange or borrow sermons for Sabbath services.

In conversation with a Prussian magistrate on the subject of marriage, the distinguished official remarked that it was a customary practice of the inhabitants of Prussia to marry for eternity instead of the short period of this present life *only;* but tell it not, lest these Eastern Nations should fall into disrepute for their doctrine of ultra *materialism!*

JOTTINGS OF MORMON IMPROVEMENTS AND MORMON COURTESIES.

A traveler on a visit to Salt Lake City, in a correspondence over the signature "Philmore," to the San Francisco *Golden Era*, writes thus—

"We were accompanied in our pilgrimage to this Mormon Mecca by Mr. A. S. Hallidie and wife. Mr. H. is on business connected with his tramway, one of which upon a large scale is contemplated in one of the gorges in this vicinity. We wish him success in his enterprise. We have been very handsomely entertained by Gen. Eldredge, of the "Bank of Deseret," who very kindly took us around to the different places of interest, including a very pleasant call on Brigham Young himself. * * We were treated very cordially and shown the portraits of all the Mormon Saints of any note, including Joseph Smith and that of his brother, both murdered,

we believe, at the same time. Salt Lake is rapidly increasing in population and commercial importance, and we do not doubt but what the Gentile element is destined to revolutionize the present state of society. But for them as a people, will it be for the better? They are happy, they are industrious and apparently contented, and what they have accomplished without means or assistance other than themselves, is perfectly wonderful. I cannot begin to write or to think even of what they have done, but suffice to say they have literally made the desert to blossom as the rose. From a weak little band they have grown to an hundred thousand, and from a few tents and huts, twenty-four years ago, they have reared a great and thriving city."

"H. A. B." in writing to the Washington County (Iowa) *Free Press*, says—

"In the evening some Mormons escorted us to their theatre. The building is better than any theatre in Chicago before the fire; the scenery and properties are fully equal; the stock company are Mormons, and clever; Jo Murphy, the star, was the best delineator of Irish and German character I ever saw. The ladies were modestly dressed, and not a low joke or doubtful allusion was made from first to last. I have never seen a play put on the boards in better style, and advise the reader who visits Salt Lake to attend the theatre by all means."

Another writer, in corresponding with the Indianopolis *Journal*, has the following—

"The Mormon women dress so simply and neatly that odious comparisons are made by the unprejudiced between their attire and the comparatively flashy costumes of their Gentile sisters."

A correspondent in writing to *The West*, says—

"Utah is still on the highway of prosperity, with her untold elements of wealth yet in their infancy, and just coming to light to the outside world. Her railroads, her mines, her agricultural and manufacturing interests, are all represented in a highly favorable condition. Many of her towns are growing rapidly; particularly her emporium, Salt Lake City, is improving and increasing in population beyond all precedent. The "Mormon Question," which took a quietus just before we went to press in June, remains unchanged. Every thing is quiet, peace and plenty prevail."

"Wyoming," writing from Salt Lake City to the Colorado *People*, says—

"You cannot fail to admire the wonderful energy that has turned a wilderness into a garden full of delights. A hundred thousand people fill up a region but yesterday a barren desert, and a populous town with a wonderful growth and a still more wonderful people rest under the shadow of these mountains, all along this most wonderful valley."

T. O. Walker, Esq., editor of the Bloomfield *Democrat*, and one of the Iowa editorial excursion party, in the course of a lengthy description of his trip to Salt Lake City, makes the following observations, as published in that paper—

"Now, as to the ideas we entertain of the city and its inhabitants: Before the coming of the Gentile, Salt Lake City was the home of the most frugal, orderly, sober, industrious, fanatically religious people on the globe, and if they have changed from that, the change has been brought about by those who have gone there with intolerance for their motto, and with the view of imposing upon others their own self-righteous views. That this people was and is a frugal one, is shown in the accumulation of property at a time when there was little to accumulate; that they were orderly is shown by their never needing a police officer until Gentile "civilization" had come among them; that they were and are sober is the universal testimony of all travelers, further fortified by the fact that outside of Salt Lake City and Ogden, there is not a dram-shop in any Mormon settlement in the whole Territory; that they were and are industrious no one who has seen the garden land they have reclaimed from the desert will attempt to deny. In

their way they were moral, also. Not a house of ill-fame could be found in the whole Territory, five years ago. Marriage with them was sacred, if it was doubled and often quadrupled; a woman could go anywhere in the streets at night, without question, and without a suspicion as to her chastity; and she who bore the fruits of marriage with the most frequency was counted the most honored.

I did not go to Mormondom to become its advocate or its detractor. I write of what I saw. I saw a vast people who have triumphed over the forces of nature, and who, under difficulties the most adverse, have carved out success the most signal. I saw a system of government wise, thoughtful, practical and well nigh perfect. I saw the workings of a system of religion which I detest and abhor, but against which I am no intolerant crusader. I saw among the Mormons a firmness of purpose to do and dare for their belief, only asking the enforcement of that doctrine of equity *meum et tuum;* and I saw among the Gentiles a spirit whose most frequent expression was—"Every d—d Mormon ought to be hung." My readers can form opinions for themselves. * * * The leaders among the Mormons scout at the idea of any recession from their faith, and avow their readiness to defend their religion to the last gasp, but to the observant eye and thoughtful mind that policy which would make any such act, on the part of the Mormons, possible, is to be sincerely regretted, and discouraged by every possible means.

The policy of prejudice and hate, which has been popular of late, will, if persisted in, work harm to every one concerned.

SHECHEM OF THE SCRIPTURES.

AN INTERESTING SKETCH ON BIBLICAL HISTORY.

The plain of Moreh is about twenty miles in length from north to south, and four miles in width. It is bounded on the west by a ridge of mountains five or six hundred feet high, and on the east by an irregular line of hills. Near the center of the western range is the opening or valley of Shechem, which varies from one-quarter to half a mile in width, running from east to west. It was facing this valley, and within a short distance of it, on the plains of Moreh, that Jacob, when he came from Padanaram, pitched his tent, and there, as it was written, "He bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father for an hundred pieces of money."—(Gen. xxxiii, 19.)

The lands thus purchased lie on both sides of a living stream of water, and no doubt afforded him an abundant support both in pasture and water, for his numerous herds of cattle. The mildness of the climate at all seasons allowed of the cattle running at large during the entire year. The pasturing is much better during the rainy or winter months than in the midst of summer; for then the soil is dry and the herbage parched with the scorching heats, except where the ground is irrigated by a supply of water, as is the case on this great plain.

Jacob's well, of which so much has been spoken and written, is situated on the south side of this stream. Over it formerly stood a large church, built in the form of a cross, erected by that great and devout patroness of the Holy Land, the Empress Helena. But the ravages of time, aided by the sacrilegious hand of the Moslem, have left of it only a few broken columns and a portion of the foundation walls. The well is now nearly filled with rubbish, and no water is to be seen in it.

On the north side of the stream, and opposite to the well, stands Joseph's tomb, on the lot which Jacob gave him. Its enclosure is circular in form and open on the top. Within this tomb the body of Joseph was deposited by the Israelites on their return from Egypt, and here it still reposes. Joseph was one of the noblest characters depicted in the ancient

history of the world, even when contrasted with illustrious kings, warriors or law-givers. His tomb, and also the small mosque within which it is inclosed, are covered with the names of the thousands who have visited it, traced in every written language of which we have a knowledge. This tomb, it is said, is now venerated equally by Jews and Samaritans, Mussulmans and Christians.

The city of Shechem is called Napolose by its present inhabitants. It is situated between two and three miles from Jacob's well, and is on the line of the central route from Jerusalem to Galilee. It contains upwards of ten thousand inhabitants. The famous summits of Ebal and Gerizim—the mountains of blessing and cursing—bound the valley on the north and south, and rise about eight hundred feet in height.

The town itself has ever been memorable in the history of the Jewish nation, and is beyond all doubt one of the oldest cities within the limits of Palestine. Long before Greece or Rome was heard of, its meridian age had passed. It was known and distinguished as Shechem before Abraham, by divine command, removed with his kindred and servants from Haran in Mesopotamia to this, which then was, to him, a strange land. It was here that he pitched his tent two thousand and thirty-five years before Christ, and while the Canaanites were still in possession. It was on this hallowed ground that the Lord appeared unto him and said, as we read in the twelfth chapter of Genesis, "Unto thy seed I give this land;" and here, as it is also written, "he builded an altar unto the Lord."

I felt satisfied while passing through this city and beautiful valley, that my feet were pressing the very ground that had once been trod by that illustrious patriot exactly three thousand nine hundred and ninety-four years ago. Here, too, was enacted the terrible tragedy, connected with the dishonor of Dinah by Shechem, the son of Hamor, the prince of the country. In consequence of this act, all the male inhabitants of the city, together with Hamor and Shechem, were slaughtered by the sons of Jacob, who, with his entire household, immediately thereafter removed to Bethel.

It was here that the Israelites, after their return from Egypt, ratified the law of the Lord. Six tribes on Ebal, and as many on Gerizim—the ark and the attendant priests in the valley below—pronounced the blessing and the curse, and all the assembly responded to heaven with a solemn amen. (Deut. xxvii.) And here Joshua assembled the hosts for the last time, and revoked and renounced the covenant between them and the Lord. (Joshua xxiv.) This place was also the scene of the treachery of Abimelech, and the parable of Jotham. (Judges ix.) And above all it was at Jacob's well, but a short distance from the city, that Jesus, in the middle of his second day's journey from Jerusalem seated himself for rest, while his disciples passed up the valley to the city for the purchase of provisions; and it was while awaiting their return that the Savior conversed with the woman from Samaria, who had come to draw water from the well. (John iv.)

This city, after the return of the Israelites was for centuries their great gathering place, and on Ebal an altar was erected, upon which the law was inscribed. The Samaritan priests could not inform me whether those great stones which God commanded Joshua to set up on Mount Gerizim were yet standing. I was shown, however, in their synagogue in the city, a copy of the Pentateuch, on two rolls, which the priest declared to be the oldest manuscript in the world. According to their statement, it was written by Abisnus, the son of Phineas, the son of Eleazer, the son of Aaron. Mr. Elliot, who visited here several years ago, examined it carefully, and coincided with the priests in regard to its antiquity.

Most of the sacred localities in the Holy Land have their advocates in respect to their identity, while many able writers deny their authenticity; but no one has ever questioned the identity of the city of Shechem. The Napolose of to-day is the Shechem of upwards of four thousand years ago. And while there is but little in the city itself to attract the attention of tour-

ists, yet I regard it as one of the most important points within the limits of Palestine.

The valley of Shechem or Napolose is, so far as natural scenery is concerned, one of the finest and most verdant in Samaria. It sparkles with fountains and streams. It is full of delight in itself, and rendered surpassingly interesting by reason of its historical associations. There is a large olive orchard extending from the eastern side of the city to near the plains of Moreh; and on the opposite side, the valley descends gently toward the west, and every part of it is cultivated like a garden. The land is irrigated by living streams, and vegetables and fruit of all kinds are raised in perfection. It is said that many of the bearing olive-trees now standing, were planted over one thousand years ago. The terraces on the sides of the mountains are in a better state than those I saw in Judea or any part of Samaria.

The inhabitants of the city are composed chiefly of Samaritans, Jews, Mussulmans and a few Christians, who are principally engaged in manufacturing establishments. The pastoral inhabitants of this region are exceedingly warlike in their appearance, and are armed with long guns, daggers and pistols, as if they were ferocious brigands instead of being the honest and industrious shepherds that they are. I presume they go armed to enable them to successfully defend themselves and cattle from the wandering Arabs, who sometimes visit the plains of Moreh.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon the immortal minds—if we imbue them with principles, with the just fear of God and our fellow men—we engrave on those tablets something which will brighten to all eternity.

How to Live Long.—Eat and drink and be comfortable. Never go to excess, and always be hopeful. Let the world wag as it will, be happy. If it goes well, laugh; if it goes ill, never cry, for that makes it no better. Be cheerful, contented, simple in habits, active in pursuits, wish well to man and have faith in God. Then shall your years stretch out like a summer's day, and your youth shall be perpetual.

The Philosophy of Rain.—To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered:

1. Were the atmosphere every where at all times of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity is proportionately greater in warm than cold air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when, from continued evaporation, the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, or by the motion of saturated air to a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain! What Omniscience could have devised such an admirable arrangement for watering the earth?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 27, 1872.

REMEMBER YOUR DEAD.

A PROMINENT feature of the work of God in these last days is the gathering of the Saints. This is in compliance with the fore-ordained purpose of Almighty God; a purpose expressed to Prophets of old, and to the Prophet Joseph in the present generation. Isaiah, Jeremiah, Ezekiel, Micah, John the Evangelist, Nephi and other ancient Prophets and Apostles foresaw the gathering of God's people "in the last days." It was made known to the Prophet Joseph during his work of translating the Book of Mormon, and enjoined on him and other Elders as a duty in September, 1830.

The objects of this gathering are various; but the one that appears most prominent in the written word is that expressed by Isaiah and Micah in the words, "He will teach us of His ways, and we will walk in His paths." And as also expressed to Joseph in the presence of six Elders in Fayette, New York, "Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." And again, as given to all the Church through the Prophet Joseph, "Wherefore prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other."

One of the primary objects of the gathering, then, appears to be that the children of God may be taught "of His ways," that they may "walk in His paths;" "that they may prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked;" that they may prepare themselves, sanctify themselves, and be clean as bearers of the vessels of the Lord; that, as Saints, they should learn more perfectly and obey more implicitly the laws of God's kingdom.

The Saints in their scattered condition among the nations have been taught many of the laws that pertain to eternal life. Some of these they have obeyed, but there are others which they cannot obey until they gather to the place appointed by God. Among the latter is the glorious, and ever to be cherished, law of baptism for the dead. The scattered Saints have been taught this

principle to some extent; they find it amply sustained by the New Testament; and are led to adore God the more fervently, for that heaven-born far-reaching plan of salvation that shows the force of the words of Jesus, "For he is not a God of the dead, but of the living: for all live unto him." This is a law, obedience to which is imperative upon the Latter-day Saints, yet one that cannot be obeyed by them while scattered. In the 103rd sec. of the Doctrine and Covenants, God said to Joseph, "A baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all, ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead."

But there is a preparatory work in connection with this law, which may be done by the Saints prior to gathering; and one that should in no case be left undone. We allude to the making of a record of the dead. Through long generations of men without guidance of, or instruction from God through his holy priesthood, it is in most cases very difficult to trace out a long lineage. It is a duty imperative on the Latter-day Saints to remedy this defect as far as they possibly can, by making up their family records. To do so they should use all sources of information within their reach. They should compile whatever of their lineage they may find written in Bibles and other family books; they should gain oral information from the aged of their families yet living, and they should call to mind family particulars stated during their childhood by parents and other relatives. In addition to these sources of information, they should, where attainable, gain the required information from public records, parish registers, and in short use every exertion to obtain the record of their dead. The record should contain the name in full, the parents' names, when born and where, when the person died and where. If all these particulars cannot be obtained, get what is possible even if it should be but the name. These family particulars should be written, memory should not be trusted. In the changes incident to this mortal state, those who may treasure up these particulars in retentive memories, may pass to the grave, and their children or friends would then be without the information necessary to enable them to engage in the great work for the dead. Therefore, we say these family particulars should be written; and we may further say, when so written, they should be deposited in the safest place in the possession of the family. The Prophet Joseph in writing to the Saints the word of the Lord about the records of the

baptisms for the dead, wrote, "let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts."

In behalf of the dead, we appeal to all scattered Saints, who have not compiled the record of their dead, to do so at once. Every name added will be a source of joy to you hereafter. Remember, one part of the work of the Gospel in the last days, is to "turn the heart of the fathers to their children, and the heart of the children to their fathers."

Now is the time to attend to this duty. There are some who have gathered, good worthy people too, who now deeply regret that they were not more diligent in obtaining information of their dead while they resided in their native places and among their kindred.

We cannot conclude better than by quoting the words of Joseph in the 106th section and 15th paragraph of the Book of Covenants—"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers 'that they without us cannot be made perfect; neither can we without our dead be made perfect."

J. G. B.

ARRIVAL IN NEW YORK.—The steamer *Wisconsin*, which started from Liverpool on the 31st ult., with Elder G. P. Ward and company on board, arrived safely at the port of New York on the 12th inst. The company of Saints started on their overland journey to Utah on the 13th, in excellent health and spirits.

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—Elder Robert L. Campbell, writing from Salt Lake City under date of July 18, says—"Street cars are constantly running from morning till night. The Construction Company are prosecuting their labors, and soon we expect to ride past the theatre eastwardly to the bench. Before, however, the latter extension is made, it is purposed to lay track to the Warm Springs, which will bring these valuable springs within reach of all the citizens for bathing purposes. The grain crops look exceedingly well. The fruit crop is also very promising.

"Pres. Geo. A. Smith returned from his visit East on the 6th instant, having gathered up many valuable items pertaining to the Smiths, Lymans and Goulds. If all the Saints were as diligent in corresponding with their relatives, and hunting up their living and dead as Pres. Smith is, a good beginning to the work for the dead would be done ere those now alive passed away from this stage of life. Wonder if the European Saints take any pains to write the genealogies of their dead friends or trace their pedigrees? Perhaps they will require to come here before they sense the importance of it, and then wish themselves back to attend to it. How is this?

"The Utah Southern Railroad progresses slowly. Track laying has been resumed since the rails arrived. This line does an astonishing amount of business already. The American Fork Railroad, which is being built by the

Aspinwalls of New York to connect at American Fork with the Utah Southern, is going ahead with that activity which can only be attained with the aid of great financial momentum. The American Fork Railroad will only run up the cañon to the mines. The Utah Northern has 25 miles of track laid. Track laying has been temporarily suspended, waiting for the completion of the big fill near Hampton's. Next week track laying will recommence, then there will be nothing serious to impede progress till the rails are laid through Cache Valley.

"Brother George Reynolds arrived with the Danish company last evening."

BIRMINGHAM.—Elder Charles H. Wilcken, President of the Birmingham Conference, states that he is favorably impressed with his new field of labor; says the members of the Church so far as he had become acquainted with them enjoyed the spirit of their religion. He and Elder Erastus W. Snow were actively engaged in traveling through the Conference. Some of the members of the Walsall branch were afflicted with smallpox, several children having died with it. It was deemed prudent to defer visiting that Branch until the disease abates.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 534.

Bishop George Miller and E. A. Bedell, Esq. traveled day and night to reach Springfield and present to Governor Ford the petition from the council in Nauvoo for the removal of the armed forces from the county. The Governor received them kindly, and after perusing the communication of which they were the bearers, he read to them a number of letters he had received from individuals in Hancock County and other parts of the State, urging the necessity of keeping a force stationed there all winter. He deplored the condition of the country, and stated that he considered the people of the State generally a mob, and that he could not trust them to act in any emergency where the Saints as a community were a party. He was willing to acknowledge that justice had not been done to the Saints, but he was afraid to exercise the power which by virtue of his office belonged to him, because, as he said, if he should exert the executive influence in behalf of the Saints as he ought to do, it would result in his own overthrow as well as that of the Saints. He finally promised to go to Hancock County and endeavor to pacify the mob and maintain order until the Saints could leave in the spring; and after that, bring those who were guilty of murdering, mobbing and house-burning to justice.

After Major Warren and his troops had left Nauvoo on the occasion of his threatening to place the county under martial law, it was ascertained that among his party was a deputy marshal from Iowa, who had come to Illinois with a demand on the Governor for the Twelve Apostles of the Church. A certain Dr. Abiather Williams, who had the unenviable reputation of being a counterfeiter, had been before one of the judges of Iowa and sworn that the Twelve Apostles had made "bogus" money in his house. On his testimony an order was issued for their arrest, and the deputy marshal was sent to Nauvoo for that purpose. The real intention of Major Warren in making his visit to Nauvoo with his troops, was to assist in making these arrests, but they were deterred from doing so by the animated speech of Elder John Taylor.

The authorities of the Church had been harassed so much with trumped-up charges which, like this, had no foundation in truth, that they were

not surprised at it. However, as it was reported that a larger force was being obtained, with which the officers would again visit Nauvoo and make the arrests, the accused men secreted themselves where they were not likely to be found, to save themselves the vexation of arrest, trial and probable incarceration, such as they had undergone before on false charges.

On the evening of the 27th Major Warren sought and obtained an interview with President Young and the Twelve Apostles. His feelings towards the Saints seemed to have changed somewhat. He acknowledged that the object of his last visit to Nauvoo with his troops was to make the arrests spoken of, but he now considered it unjust to serve the writs, as it would hinder the arrangements of the Saints to remove. As a proof of his sincerity, he stated that he was going to Springfield the next day, and one part of his business there was to induce his relatives and friends to remove to Nauvoo and purchase farms from the Saints.

Elder Orson Spencer, being acquainted with Governor Ford, wrote a letter to him, in which he set forth in fervent terms the past and present sufferings of the Saints, the treachery of the officers and troops under the Governor's command, the faith formerly felt by the Saints that he would defend them in their rights and administer justice regardless of party, and the fear now so generally entertained that he was going to follow in the footsteps of Governor Boggs, of Missouri, in regard to persecuting the Saints. The writer concluded by imploring the Governor to take immediate and decisive steps to prevent further trouble for the Saints by removing the troops stationed in the county and restoring the Sheriff to the full power of his office. Governor Ford felt indignant on receiving this letter, and returned it to Elder Spencer on the 30th, and with it a note stating that he considered it disrespectful, false and libelous, and as containing undeserved censure.

The Governor also sent a long letter to Bishop George Miller the same day, in which he justified himself for his whole official course towards the Saints, claimed that he had saved them from total extermination by sending his troops to the county, related in a patronizing strain some of the worst of the false stories circulated about the Saints stealing property and committing murder, and asserted his determination to keep up the military force in the county, notwithstanding the Saints protested against it.

Among the brethren summoned to appear at the court being held at Carthage, was Joshua Smith, who had been connected with the Church since 1836, and who had always been known as a good and faithful man. In accordance with an order of Major Warren, that every man entering the town of Carthage should be searched for arms, the militia searched him, found a knife on his person and arrested him. While under arrest, they gave him dinner. Soon after eating it he became very sick, and stated that he had been poisoned by the militia. He lived but a short time, and when his body was afterwards subjected to a medical examination his suspicion was confirmed, for it appeared that he had died from poison.

Foremost among those who turned away from the Church and plotted against the life of the Prophet Joseph Smith, was Doctor Robert D. Foster. He connived with the mob to procure his death, and was one of the men who earnestly solicited Joseph Smith to submit to the pretended requirements of the law by going to Carthage and delivering himself up for the last time. Such treason and transgression are never productive of peace and happiness, but sooner or later bring the participants to sorrow and remorse. No better illustration of this fact can be found than the case of Dr. Foster. In a conversation he had with one of the brethren named Abraham C. Hodge, after he had learned that the Saints were going to remove west, he said—"I wish I were going among you, but it can't be so. I am the most miserable wretch that the sun shines upon. If I could recall eighteen months of my life I would sacrifice everything I have upon earth. I did love Joseph Smith more than any man that ever lived. If I had been present, I should have stood between

him and death." Hodge inquired—"Why did you act as you have done? You were accessory to his murder." Foster replied—"I know that, and I have not seen one moment's peace since that time. I know that Mormonism is true, and the thought of meeting Joseph and Hyrum at the bar of God is more awful to me than anything else."

CLERICAL SCANDALS.

It is with extreme regret that the journalist, interested in the permanence and strictness of social institutions, feels obliged to comment on the gross immorality prevalent in society. The regret becomes all the deeper when that immorality crops out in quarters to which society naturally looks for the most shining examples of continence, temperance and all other cardinal virtues. Poor, imperfect human nature instinctively seeks with longing eyes to find a bright exemplar, the effulgence of which will shed light on its own dark and stumbling steps. But when the ambassadors of the Lord are found to hide under their sacred gowns passions no less rampant and ungovernable than those against which they threaten the terrors of hell in their weekly sermons, even the optimist may be pardoned for a tear of anguish, and the cynic for a sneer more steeped in vitriol than before. Were the Protestant clergy, like their Catholic brethren, debarred from a natural and legitimate channel for the relief of human instincts, their derelictions could be palliated; but when a lawful outlet in alliance with the sacred vows they have taken on themselves is only as the withes that bound Sampson, there must be indeed something rotten in the church.

For several months past the public journals have been full of this sort of bon-bons for the morbid taste of the lovers of sensation. Nearly every large city in the country has furnished at least one flagrant case of unbridled licentiousness amongst the brethren of the gown. These trumpeters in the army of the church militant have followed the injunction of the Bible, to be as wise as serpents, but not to be as innocent as doves. They have looked on the lambs of the flocks over which they have been set not as things to be tenderly guarded and nurtured, but as legitimate spoil for their own private appetites.

The case of the reverend rascal Ribble, whose salacious pranks at Shabona in this State have just come to light, is a worthy supplement to the many others which have been going the rounds of the prints. The beastly details of this clerical wolf's exploits are not fit to be alluded to except in the most general terms, though, to give even the devil his due, they are not a whit worse than those developed in the Baltimore and St. Louis scandals, which were so quietly hushed up so far as the power of the church could prevent their discussion.

The clergyman, like the physician, has extraordinary facilities for the commission of a certain class of crimes, and those facilities are such as to heap double damnation on him if he is sufficiently diabolical to make use of them. One peculiar feature of such cases generally is, that the reverend sinner aims to rifle the sweetness of the very flower and budding life of the congregation. One worthy deacon, in commenting on the Reverend Ribble's exploits, is said to have bewailed with an almost laughable earnestness the fact that it was only the tender lambs which seemed to suit the fastidious appetite of the ministerial Lothario. If it were only the bell-wethers, the old maids, the scrawny and antiquated matrons, there would be no matter of special complaint. But that the parson who was commanded by spiritual injunction to think not what he should eat and drink, should be such a *gourmet* as to prefer lamb to mutton—that was the last hair that broke the camel's back. The worthy deacon did not reflect as to the practicability of the suggestion,

and failed to recall the fact that the extraordinary and overweening confidence placed in clergymen, while it is an effectual bar—independent of religious duty—to the honorable man, leaves an open gateway for hidden lusts. Clergymen may be reasonably supposed to be as fastidious in their amorous tastes as the Gentile outside of the pale of the community.

Two pressing suggestions forced on the mind by this and similar cases are the extreme laxity which has commenced to govern certain denominations in accepting candidates for sacred orders, and the mildness with which lesser offences that infallibly lead to greater ones are excused. Cæsar's wife should be above suspicion, and the first stain that sullies the clerical ermine is a blot that never can be expunged. Ecclesiastical commissions may attempt, on the ground of expediency, to pronounce the charges false or exaggerated, but if there is the slightest proof of such indiscretion it should ever debar the accused from continuing in his sacred office. The facts in the past life of the man Ribble show that similar exploits were whitewashed at former times by the official actions of denominational bodies, and that instead of being branded on his forehead he was turned loose to seek "green fields and pastures new." Until the action of denominational bodies becomes inspired by a rigid severity, by scrupulous care in warning their brethren abroad of the character of the wolves in sheep's clothing, Christians may expect to be scandalized week by week and month by month with these examples of clerical depravity.—*Chicago Times.*

UTAH NEWS.

The *Deseret News* gives the following—

DEDICATION.—A new School House has been dedicated in the Third Ward. The dedicatory prayer was offered by President Geo. A. Smith, and remarks were made by him, President Wells and Geo. Q. Cannon. President Young was present, but was prevented from speaking by the cold from which he has suffered of late. The room was comfortably filled by members of the Ward, and friends from adjacent Wards. The building is frame, neatly painted outside and plastered inside, and is well lighted and cheerful looking; and if the suggestions made by some of the speakers respecting the arrangement of seats are adopted, it will make a very pleasant, healthy school room. We congratulate Bishop Jacob Weiler and his ward upon the completion of this building.

PUTTING UP THE WIRES.—A corps of hands under the superintendence of Messrs. Cox and Wheelright are now engaged in stretching the wires on the new and handsome telegraph poles of the Deseret Telegraph Company in this city. There will be six wires from their office on First East street to the pole standing at the junction of that street with South Temple street; five thence to the depot of the Utah Central; and from their main office on East Temple street to the above mentioned pole there will be eight connecting wires. The work is expected to be finished in a day or two. When the promised lamps are suspended to these poles, at the principal street crossings, the increase of light thus afforded for night traveling will be a great convenience to the public.

PETITIONS.—A petition was presented to the City Council last night from a number of persons who reside or do business on Commercial street, praying for the abatement of the social evil in that locality, as it retarded their business and was corrupting the morals of the city. The matter was referred to the City Marshal and the Chief of Police.

PROGRESS.—A correspondent writes from Beaver, July 16, and among other things says—"This will notify you that Beaver is not the quiet little city it

once was. Two or at most three years ago, a child could roam at will any hour of the night. Now men unarmed are unsafe."

GETTING WELL.—Bishop W. B. Preston writes from Logan, July 20th—"I am getting around again. My arm, after discharging a few shot and some scales of bone, is healing up.

FATAL ACCIDENT.—We regret to have to record a most distressing accident which occurred early yesterday morning, July 24, to Geo. A. Wells, aged between twelve and thirteen years, and son of President D. H. Wells. A few of his companions called very early in the morning for him. One of the boys had a pistol, and, the intention being to shoot pigeons, the pistol was loaded with small gravel rocks. The pistol was handed to the unfortunate youth, who held it up in his hand, and the probability is that he was attempting to bring it from full to half cock, when he placed it in a line with his abdomen, in which position it was discharged, making a frightful wound, causing his bowels to protrude. Drs. Anderson, Fowler and Richards were immediately sent for, Dr. Fowler arriving first. These gentlemen rendered all the medical assistance possible. They enlarged the wound, replaced the intestines and injected morphine into the veins of the sufferer to relieve him from pain. He expired at fifteen minutes past two o'clock the same day. Deceased was born December 18th, 1859, and was a lad of great promise.

The *Salt Lake Herald* gives the following—

THE INDIANS.—Our dispatches from St. George say—For several days past quite a large number of Indians have been camping in the wheat fields, stealing some grain, and allowing their horses to destroy more, drawing their guns, and otherwise annoying the people who tried to save their crops. They were requested to move, several times, and refused. On the 23d Colonel Andrus with a party of men went down to their camp to get the Indians to come to town and talk the matter over. At first they refused to do this but after exchanging a few shots with Andrus and party, and one Indian getting badly hurt, they changed their minds and surrendered. Andrus brought a large number of them into town, where President Snow met and talked to them. They finally agreed to move their camp and behave themselves in the future.

GRANITE BY RAIL.—On July 31st the first car load of granite for the Temple, 10 or 12 tons, entered the Temple Block, being hauled on the street railroad track by two span of horses and two yoke of cattle. It moved along very smoothly, and was a wonderful improvement on the old ox-team arrangement.

OBITUARY.—We are pained to be called upon to record the death of Murray W. Kimball, eldest son of Heber P. and Phœbe Judd Kimball, who died on the night of the 23d inst., of typhoid fever, in the sixteenth year of his age.

The *Ogden Junction* gives the following—

ANOTHER FIRE.—Our city has again been visited by the scourge of fire at 2 o'clock in the morning of July 27th. The shrieks of the engines gave the alarm, and it was discovered that the building west of the depot, occupied by Messrs. G. Fell and S. Clement, was on fire. Before retiring to rest, a smudge had been made in front of the house for the purpose of driving away the mosquitoes. A breeze sweeping from the kanyon fanned the embers into a flame, which spread to the east front; the building was in a moment wrapped in a blaze, and soon entirely consumed. Damage to the occupants about $800, uninsured. The building was owned by the C. P. company, was a frame house, 40 x 18 feet, and we understand there was no insurance upon it.

UTAH NORTHERN.—An express from Hampton's to Logan will connect with the Utah Northern on and after the 29th July. Logan can now be made in a day, easily.